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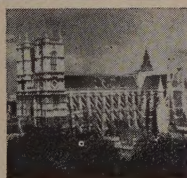
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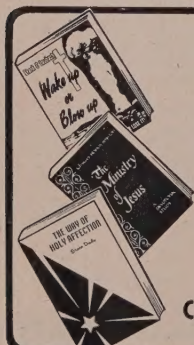
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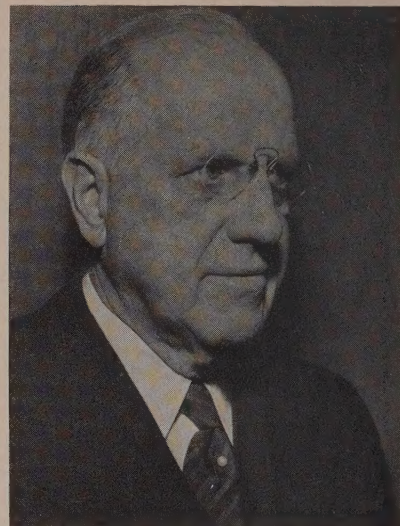
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Harry M. Addinsell

Turning the Pages

THE National Council is in session as this issue of FORTH goes to press. The meeting was saddened by the death on September 27 of the Treasurer, Russell E. Dill. Mr. Dill, who had served two weeks short of three years, had been ill with a virus infection during the latter part of 1950 and the early months of 1951. He had returned to his duties at National Headquarters in the late spring. The National Council recorded its appreciation for Mr. Dill's service to the Church in a Minute which in part read:

"Mr. Dill answered the call of the Church and dedicated his wide business experience and his Christian devotion to the service of the mis-

continued on page 4

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FORTH

VOL. 116 NO. 10

NOVEMBER 1951

Editor WILLIAM E. LEIDT

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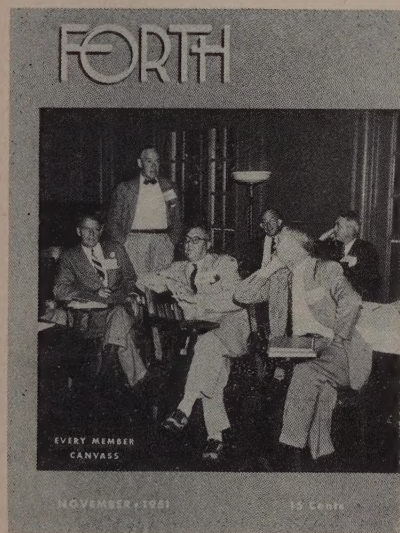
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THE COVER. A few of the thirty leaders who have been taught the story of the Church's Program, and, in their turn, have trained 2,500 laymen to present that story in parishes and missions from coast to coast in preparation for the Every Member Canvass. For more about the Laymen's Training Program, turn to page 8.

FORTH—November, 1951

FORTH, November, 1951, Volume, 116, No. 10. Official organ of the Protestant Episcopal Church, published monthly by National Council, September to June and bi-monthly July-August. Publication office, 230 W. 5th Street, Dayton 2, Ohio. Editorial and executive offices, 281 Fourth Ave., New York 10, N. Y. 15c a copy. \$1.25 a year. Postage to Canada and Newfoundland 25c extra. Foreign postage 50c. Entered as Second Class Matter, September 8, 1947, at Post Office, Dayton, Ohio, under Act of March 3, 1879. Change of address should be received by first of month preceding date of issue to be sent to new address. Give both old and new addresses. Make remittances payable to FORTH, preferably by check or money order. Remittances for all other purposes should be made to Harry M. Addinsell, Treasurer, 281 Fourth Ave., New York 10, N. Y., and clearly marked as to the purpose for which they are intended. Printed in the U. S. A.

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Turning the Pages

continued from page 2

sionary work at home and abroad. He gave of himself and his talents unstintingly. By his spirit, the great weight of administrative responsibility was transformed into service for Christ and His Church.

"His years as Treasurer were few, but his contributions to progress were many and enduring."

The Council elected, on nomination by the Presiding Bishop, Harry M. Addinsell to be Treasurer until the General Convention of 1952. Mr. Addinsell, a vestryman of St. Bartholomew's Church, New York, and St. Paul's Church, Glen Cove, Long Island, has been a member of the National Council since 1949. As a Council member he has served on its Departments of Finance and of Promotion. An investment banker, he is also a Director of the Episcopal Church Foundation, a Trustee of Teachers' Insurance and Annuity Association, North County Community Hospital, Glen Cove, St. Luke's Home for Aged Women, and of the Estates and Property of the Diocese of New York. More about the meeting next month.

Reprints Available

Senator Pepper's article, *Counter-Offensive for God*, has met with such wide popular interest that reprints have been made available by the Episcopal Church Foundation, 74 Trinity Place, New York 6, N. Y., from whom copies may be obtained upon request.

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- 1 All Saints' Day
- 2 World Community Day
- 4-11 GFS Week
- 11 Armistice Day
- 22 Thanksgiving Day
- 30 St. Andrew's Day

DECEMBER

- 2 Advent Sunday. Advent Corporate Communion for Men and Boys
- 4-6 National Council, Seabury House
- 16 Church of the Air. CBS. 10:30-11:00 a.m., EST
- 19, 21, 22 Ember Days
- 21 St. Thomas
- 25 Christmas
- 26 St. Stephen
- 27 St. John the Evangelist
- 28 Holy Innocents

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Selections for the first third of the thirty-four day program are:

THANKSGIVING, NOVEMBER 22, Psalm 116; FRIDAY, Psalm 139; SATURDAY, Psalm 23.

SUNDAY, NOVEMBER 25, Psalm 34; MONDAY, Psalm 46; TUESDAY, Deuteronomy 5:1-24; WEDNESDAY, Joshua 1; THURSDAY, Isaiah 55; FRIDAY, Micah 6:1-15; SATURDAY, DECEMBER 1, St. Matthew 25.

ADVENT SUNDAY, DECEMBER 2, St. John 1:1-17.

Copies of the bookmark may be had on request from the American Bible Society, 450 Park Avenue, New York 22, N. Y.

FORTH—November, 1951

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with God's help

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Behind The Quota: A World Wide Need & Opportunity

By the Rt. Rev. HENRY KNOX SHERRILL

HOW do we decide our gifts to the work of the Church? The answer is, to a considerable extent, by the amount asked. To meet this problem, so far as the general Church and the diocese are concerned, the Church has adopted the quota system. This breaks down the budget of the General Convention by an accepted mathematical formula into the reasonable responsibility of dioceses and ultimately of parishes and missions.

This plan is good in that responsibility is definitely placed and there is an indication of reasonable goals. I can think of no adequate substitute in this imperfect world for this somewhat mechanical method. Of course, if we were all real Christians with a deep sense of stewardship no quotas would be necessary.

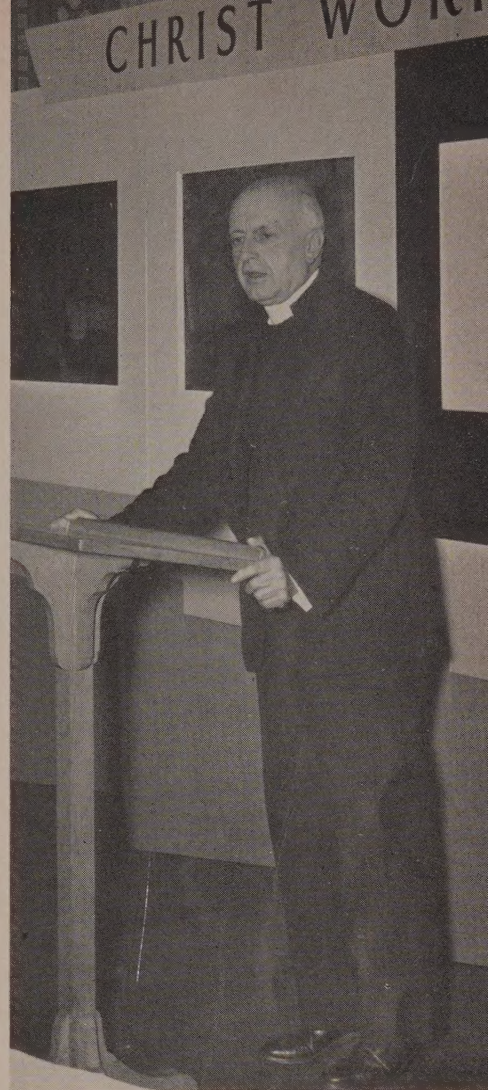
But when that has been said we must recognize that this plan has great limitations. For example, in general this quota is accepted as a final goal, rather than as a minimum. The whole budget is apportioned.

When there are so few who overpay, and so many who fail to meet this minimum objective, therefore, we are defeated at once in the effort to meet the total goal. Further, people, instead of giving to a great budget of over five million dollars, are in reality giving to meet comparatively small quotas, in some cases

very small quotas. I think of a friend of mine of great wealth who belonged to a small parish with a resultant small quota. Whereas he might have given thousands of dollars to the great worldwide work of the Church, in reality he gave a small amount in keeping with the quota of that parish. In general, I think it is true that it is the quota which is put before givers rather than the national program of the Church. Payments are made by parishes to the cent as if it were a tax rather than a great outpouring of consecrated giving.

In other words, I think that the answer is to be found in an understanding of the worldwide need and opportunity. The budget of the General Convention represents only a small part of what we could and ought to do in the winning of the world to Christ. Everywhere there are open doors of opportunity into which we cannot enter because of limited financial support. If there were space, I could give a hundred or a thousand illustrations. I wish that every clergyman and layman in our Church could feel the burden of these lost causes. We have among our people all the needed resources. The task is to present the cause in its great spiritual and worldwide setting.

This means more than figures,



Town & Country

THE PRESIDING BISHOP

dollars and cents. It calls for imagination, the ability to see behind the quota to the strategic importance of Japan as a Christian nation, to the needs in a city slum, as well as in a forgotten rural area. We must have the necessary conviction of mind but also a great compassion of heart for the souls of men, women, boys, and girls. The quota and gifts beyond the quota must be vibrant with life.

What I am really pleading for in the support of our work is the Gospel of love rather than of law, that of the second mile rather than the meeting of a minimum. For, after all, this is a cause committed to our hands by Him who gave Himself for us men and our salvation.

CHRIST WORKS THROUGH YOU



All Photos by Town & Country

Robert D. Jordan, Director of National Council's Department of Promotion, presents Church's Program to laymen at Seabury House

THREE DAYS of intensive training in the story of the Church's Program recently were given to thirty prominent business and professional men, all Churchmen, assembled at Seabury House, Greenwich, Conn. They came there for the third annual laymen's training conference. Among their leaders were the Presiding Bishop; Robert D. Jordan, Director of Promotion; the Rev. Clarence R. Haden, Jr., Executive Director of the Presiding Bishop's Committee on Laymen's Work; and the Very Rev. Lawrence Rose, Dean of the General Theological Seminary, New York City. Officers of the National Council were present to answer questions and to enlarge upon the presenta-

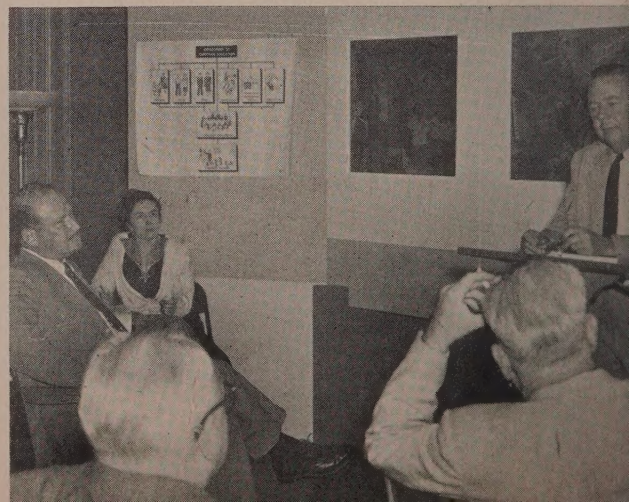
tion of the Church's Program at home and abroad given to the laymen.

The laymen attending this conference are, in their turn, conducting training conferences throughout the country. All in all, approximately 2,500 laymen will be equipped to present to parishes and missions the Church's Program. No comparable number of laymen of any Church has ever participated in so large an undertaking. The dedication of these men, their ability, and the skill they acquire at their intensive training conferences is creating a new dynamo of power which will enable the Church to expand its work everywhere.

FIVE of the thirty laymen attending meeting have informal discussion with the Rev. Clarence R. Haden, Jr., Executive Director of Presiding Bishop's Committee on Laymen's Work



EXECUTIVE Vice President of Episcopal Church Foundation, Humphrey F. Redfield, explains Foundation's work. It aims to provide funds for activities not included in Church budget.



HOW YOUR MISSIONARY DOLLAR IS SPENT

OVERSEAS

\$2,716,235

For workers and their tools, supports mission hospitals, schools, children's homes, etc., in 5 extra-continental missionary districts, 14 overseas dioceses, and 11 foreign countries as well as coöperation in interdenominational agencies which promote the work overseas; for World Relief and Church Coöperation.

AT HOME

\$1,438,682

Secures, trains, and supplies workers and their tools for work in 13 missionary districts, special work in 20 dioceses, among college students, with the Japanese, Mexicans, Negro peoples, in rural areas, and the Armed Forces.

SOCIAL RELATIONS

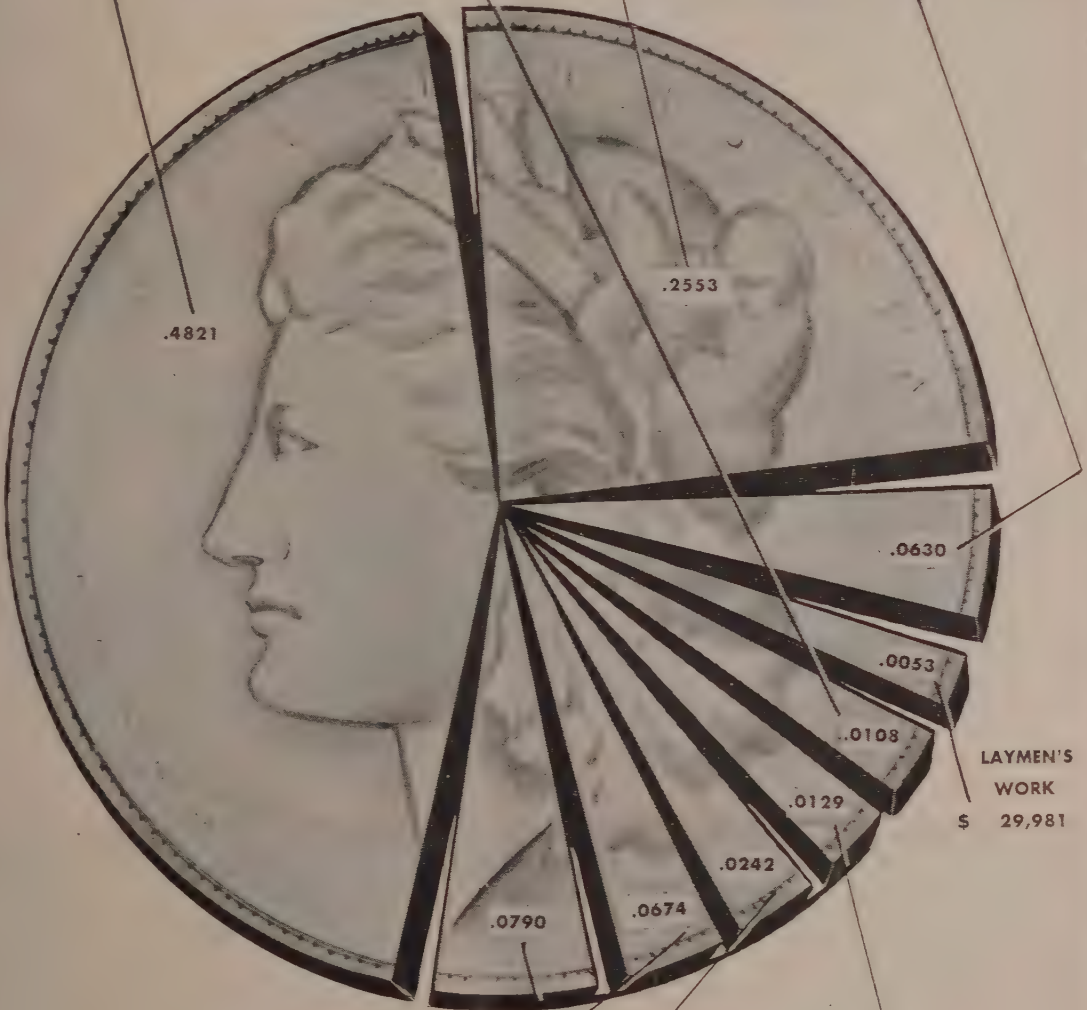
\$ 60,935

For research and leadership in the Church's health and welfare services and in Christian community action; for the recruiting and training of social service personnel; for the administration of world relief.

CHRISTIAN EDUCATION

\$ 355,100

With special emphasis on educational work with divisions for adults, youth, children, new curriculum, parish and preparatory schools, field work, camps and conferences, and audio-visual education.



PROMOTION

\$ 379,300

Through the Church's magazines, *Forth*, *Churchways*; news releases, radio, Speakers' Bureau, and promotional aids, and through field men is the Good News told.

WOMAN'S AUXILIARY

\$ 72,948

TRAINING CENTERS AND OTHER AGENCIES

\$ 136,070

Including 3 training centers, training scholarships, the Coöperating Agencies, and interdenominational agencies.

ADMINISTRATION

\$ 445,366



LENOX is a school of individuals. Living in close, easy companionship with each other and with faculty, boys develop their individual personalities in Christian atmosphere.



DAILY JOB assignments are given all boys at Lenox; they have a hand in everything but cooking and laundry. Through such tasks they develop sense of responsibility and leadership.



DRAMATICS is one of most popular features of life at Lenox. Enthusiastic little theatre group has presented plays ranging from Shakespeare and Eugene O'Neill to old-fashioned melodramas.



EXCELLENT faculty teaches boys at Lenox. Among courses are mechanical drawing and problems of democracy. Instruction in how to study is given younger boys.

CHRISTIANITY LIFE AT LENOX

EDWARD hesitated before he rang the headmaster's doorbell. A rivulet of perspiration slid damply between his shoulder blades. The new tweed suit of which he had been so proud as late as last night felt hot and unwieldy.

Edward was fourteen—tall, thin, and serious under his blue felt cap. Like so many prep school "new boys," this was his first time away from home, and already he could feel the first twinges of homesickness. As he stood there on the threshold of this unfamiliar school and its unfamiliar life, the doubts which have assailed thousands of adolescents in a similar situation swept over him. Would the boys like him? (This was most important.) Would it be too hard? Would he be good enough to make the baseball team?

These are worries enough for the

● **BETSY MUELLER**, former staff writer for this Magazine, is now working for the United States Government in Washington, D. C.

● By B

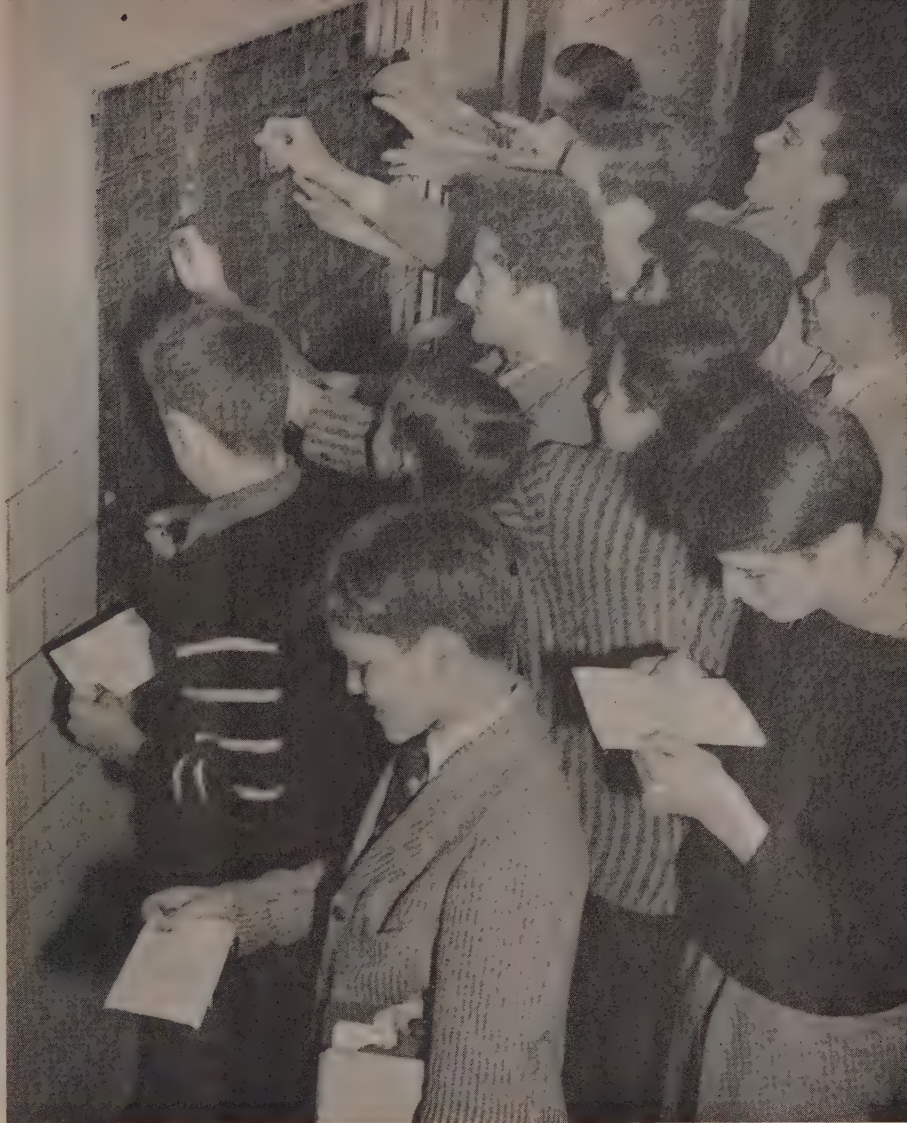
A WAY OF X SCHOOL

average boy going away to school for the first time. They were even more acute for Edward, a Negro at a school where most of the other boys would be white.

Fortunately for Edward, the school was Lenox School, Lenox, Mass., where discrimination is almost an impossibility. The worth of the individual is the basic consideration, and each boy is indoctrinated so firmly with this idea that differences of color, race, and creed are seldom noticed. This idea is written in the minutes of the school, but it is more important that it is written in the minds and hearts of the students.

Two years later, Edward was captain of three varsity teams and had been selected as a school prefect, the highest honor that can come to any boy. His doubts of that first morning never had a chance to recur. The boys just don't have time to worry about differences of race or religion or economic strata; they are much too busy learning how to live in this complex world.

continued on next page



MAIL TIME at Lenox has its counterpart in hundreds of schools. But Lenox School is different in one overwhelmingly important respect: it is uncompromisingly Christian.

ELLER ●



ATHLETICS is important part of curriculum; each boy participates in sports throughout year. Team games afford opportunity for self-discipline, cooperation, sportsmanship.



WEATHER permitting, all boys are out of doors every afternoon. In addition to organized athletics such as football, skiing, and ice hockey, there are groundwork and hikes in surrounding hills.

Lenox School . . . continued



LENOX aims to graduate men of Christian character, inquiring mind, disciplined body. Religion is presented in worship in chapel, intellect in classroom, work and play in daily life.

To the students at Lenox School, Christianity is not just so many hours of required chapel per week. It is a way of living. Boys of diverse family backgrounds work, play, and worship together in a happy, wholesome atmosphere. As each new boy comes to the school, he is quickly made a part of this life, and through constant practice and long association the values of the school become his values.

Uncompromisingly Christian

The Rev. Robert L. Curry, headmaster for the past five years, believes firmly that Christianity is caught, not taught. Young people learn rapidly by imitation, and it is the responsibility of adults to create the kind of environment which they desire to perpetuate. At Lenox the environment is uncompromisingly Christian.

On the surface, Lenox seems to be a typical private secondary school of the better class. In their classrooms and on the campus, the boys wear sport jackets and slacks. In their rooms and for recreational periods, they wear what they please, which is the sloppy protective coloring of the young American male. They look very much alike, and there is little in their appearance or manners to

differentiate them from the boys of any of the other Eastern private schools.

Yet an important difference does exist. It was there when the first Negro student came to the school two years ago and was accepted and liked just as any other boy is accepted and liked. It can be felt in the relationships of boys and masters and of older boys with younger ones.

Lenox is a school of individuals, and the worth of the individual is considered primary. Every problem, even infringement of rules, is approached on this basis. Punishment seldom is inflicted without a thorough study of why the boy acted as he did. In such an atmosphere, tolerance and mutual understanding flourish.

Like its brother Episcopal preparatory schools, Lenox is deeply concerned with the preservation of Christian ideals in education. Its trustees, its faculty, and a sizeable part of its alumni are earnestly striving toward that goal.

This is no rich boys exclusive school. Lenox was, in fact, founded to meet the need for a good Church preparatory school for the sons of parents in the middle income bracket. A quarter of a century ago, a group of New England clergymen and educators met to consider this



MEMORIAL to twenty-seven Lenox alumni who lost their lives in World War II is new gymnasium-auditorium. Boys live in main building and in faculty-student cottages on sixty-five-acre campus.

problem. They felt that a self-supporting school of this nature could be established by discarding the frills of education and concentrating on the essentials.

The Synod of the Province of New England authorized the plan, and in 1926 Lenox School, taking boys from the seventh grade to college, was opened. Although founded by and receiving some financial assistance from the Province, Lenox today is an independent school whose students come from every walk of life.

Air of Colonial Comfort

The town of Lenox itself boasts a loveliness of site (it is garlanded with woods, hedges, and wild flowers) and an air of colonial comfort. As a background for a small and intimate school, it has proved a distinct asset.

The buildings and grounds of Lenox resemble those of other schools, except that they are less ostentatious than many. The atmosphere of a "family school," as contrasted with an institution, has been preserved carefully. Boys and masters live together in the main building which also houses the classrooms and in small faculty-student units on the sixty-five acre campus. The school uses ten buildings which

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NINETY-FOUR-YEAR-OLD PRIEST CONTINUES HIS CAREER

By DORA DAVIS FARRINGTON

THIS year on June 5, Juan Bautista Mancebo, priest and founder of all the Church's work in Santiago de Cuba, celebrated his ninety-fourth birthday. The first missionary to volunteer for service in Cuba after the establishment of the Episcopal Church there in 1905, Mr. Mancebo probably has baptized more Cubans than any other Cuban clergyman. Today he is still as active and energetic as he was forty-five years ago when he returned from the United States to work among his own people.

Juan Mancebo was born in Santiago de Cuba in 1857 and might never have left his home town had it not been for his friendship with the three young sons of the American consul. Across the street from the Mancebo home on Santa Lucia Street was the small private school where the Adams children studied. They lived in what seemed to Juan to be a palace! The "sweet lemon" tree in their garden was a special temptation to the little Cuban boy, and he persisted in snatching its forbidden fruit in spite of many whippings from Mrs. Adams.

Leaves Cuba for Massachusetts

When the Adamses returned to the United States in 1865, they asked Juan's mother if he could accompany them as a companion for their sons. Señora Mancebo gave her consent on one condition: if the Adamses did not wish to keep Juan or if Juan himself did not wish to stay with them, he would be sent back to Cuba.

So it was that at the age of eight,

• Mrs. H. W. FARRINGTON was formerly head of the journalism department at Hunter College, New York City.

Juan Mancebo moved from Santiago de Cuba to Pittsfield, Mass. In that city Juan had his first adventure with American boys, a hazing he never forgot. While on an errand for his new family, he became lost and fell into the hands of a group of youngsters to whom his dark skin and foreign speech were curiosities. They paraded him all around town on a rail and fed him cheese, ginger ale, and whiskey. Finally he was rescued by the Adams boys, but after that some member of the family accompanied him whenever he went out.

In October of that same year, the Adamses moved to a suburb of Brooklyn. There Juan met the family friends, including the Rt. Rev. Abram N. Littlejohn who was to influence his life greatly.

In 1868 the Ten Year's War for Cuba's freedom from Spain broke out and Mr. Adams' house immediately became the headquarters for such leaders of the revolution as Estrada Palma, Aguilera, Morales, and Pepe Bueno. All the money that thirteen-year-old Juan could save he gave to the revolutionary army in which his older brothers had enlisted. Twice he even attempted to run away to join them.

Finally Juan had a chance to go home. Mrs. Adams wished to return to Cuba to convalesce from a serious illness, and she took Juan with her. But scarcely had their steamer entered Cuban waters when it was stopped by a Spanish man-of-war searching for revolution-bound Cubans. Though still a boy, Juan was seized, and only the quick intervention of the English governor procured his freedom.

He was ordered, however, to leave on the first northbound steamer, the *Morning Star*, then loading sugar at



NINETY-FOUR-year-old Juan Mancebo has served Cuban Church for half century

Guantánamo. At the port Juan was shut up in a sugar warehouse with a soldier at the door to prevent his communicating with anyone outside, and he was given nothing to eat from six in the morning to five in the afternoon.

There was still another hurdle to overcome. Juan had only twenty-five dollars, and passage to the United States was fifty dollars. Minutes before sailing time, however, the captain of the *Morning Star* appeared at the warehouse with a Cuban gentleman who wished to send his young son north on that steamer and needed a companion for him. That night two boys had supper at the captain's table.

When Juan disembarked in Brooklyn, he had in his pocket exactly ten cents. Three cents he paid to cross on the ferry to Manhattan and two cents for an apple, his breakfast that morning. Munching on the apple, Juan strolled down Fulton Street, not sure what his next move would

continued on next page



St. Mary's, Santiago de Cuba, was first church Mancebo founded in his Cuban ministry



St. Luke's School, Santiago (above, students' parade), is another of Mancebo's works



In sanctuary of St. Andrew's, Santiago, which he also began, Mancebo (left) assists

be. At the corner of Wall Street, he almost collided with a man walking briskly from the other direction.

That man was none other than the chef in Mr. Adams' home in Cuba. He introduced Juan to the janitor of a nearby office building, who gave the boy a job at five dollars a month with board, lodging, and laundry. Better still, a clergyman from Trinity Church spied Juan one day and invited him to church school. After that Juan never missed either church school or church.

On Christmas Eve, 1874, Juan was confirmed by the Rt. Rev. Horatio Potter. Soon afterward, Juan called on Bishop Littlejohn, whom he had met while living with the Adamses, and told him of his desire to enter the ministry. With the help of some of the Trinity staff and a priest who had known Juan in Cuba, he was placed on a farm in Tuckahoe, N. Y., where he worked and studied.

Ordained in 1893

Juan went on to St. Augustine's Normal and Industrial School in Raleigh, N. C., and later to Lincoln University in Pennsylvania. He was graduated from Bishop Payne Divinity School and was ordained in 1893.

In 1898 Mr. Mancebo took an eight-week vacation from his Columbia, S. C., parish and returned to Santiago de Cuba, landing on December 31. Before six o'clock that same day, a delegation from the large colony of British subjects in Santiago asked him to lead the Watch Night service, which was attended by more than three hundred people. During his visit, Mr. Mancebo conducted two services a week, and on his return made a report to the Bishop of South Carolina.

Seven years later, in January, 1905, Mr. Mancebo volunteered to go to Cuba and was sent to Santiago, his birthplace. At the first service, held on Ash Wednesday, the only persons present were the Mancebo family and "an elderly English lady, a tourist whose name is unknown save to God."

On the following Sunday a service in Spanish was held, a service at-

continued on page 24



You are a missionary

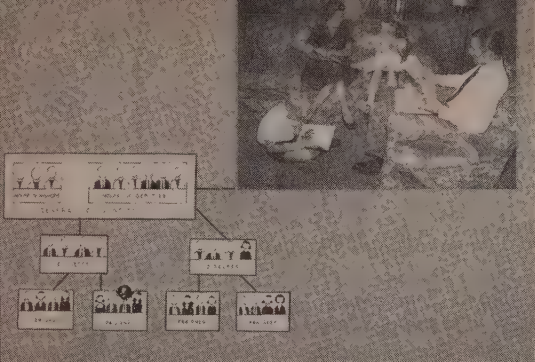
YOU ARE A MISSIONARY is based on a filmstrip of the same name recently released by the National Council for use in connection with the current Every Member Canvass. It presents an overall picture of the Church's worldwide task.



1. You are a missionary because you were baptized into a great missionary Church. Your baptism is not your only claim to being a missionary. You are also a missionary because, through your pledge in the Every Member Canvass, you support the missionary work of the Church both at home and abroad. From Alaska to Liberia, from Maine to California, your prayers, interests, and gifts make the Church grow.



2. By yourself you cannot conduct all the work of a missionary society. For this reason you have created the National Council of the Church to carry on this most important work for you. The National Council is not an independent organization. It is the agency of the Church which carries out your will. When its members meet, as is pictured above, they are meeting as your governmental representatives.



3. You vote, in your parish meeting, to elect representatives to your diocesan convention. It, in turn, elects representatives to the General Convention. Convention formulates the missionary programs and the work of the National Council; it elects most of the National Council's members.



6. Cuttington College in Liberia is an outstanding example of the Church's agricultural mission. Here the Church teaches the people how to produce more food which provides the key to raising the living standards for an entire nation. Our missionaries in Liberia, by teaching the people how to use science, have enabled them to find God in their better living conditions.



9. Every parish and congregation change and adapt to the needs of the people. Women's Auxiliaries, as part of their program, work on relations, family life, and the National Council. Many of the leaders are because of the leadership of the women.



4. The missionary work of the Church means, in effect, carrying out our Lord's command throughout the world. Our missionary work stands for better living, education, hospitals, and above all, an opportunity to worship God. In Alaska, for example, our missionaries have brought the Word of God to even the most isolated outposts.



7. The missionary task of the Church is not confined to Africa and other foreign lands. Missionary work is carried on at home in many parts of our country. At Roanridge, Mo., for example, the Church maintains a large training center for seminarians, young priests, and women who will work in rural areas of the United States.

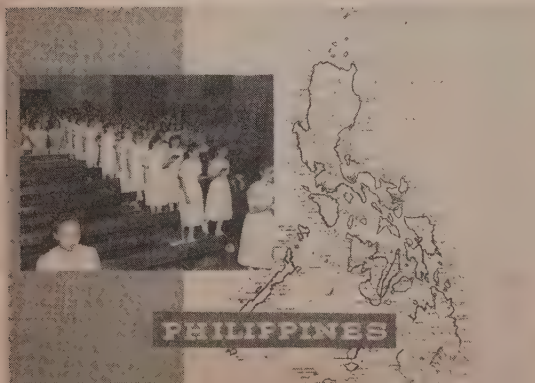


10. Throughout the world, the Church has been to build stable, independent churches, not only clergy, but also laymen. This work in large mission fields strengthens the Church.

5. Healing is an important part of our missionary task. In the Philippines, as in many other countries, mission hospitals train the girls of those countries as nurses.

8. Vast new populations are developing in and around urban and industrial communities. Our missionary Church is working to make Christians of them. By training institutes and conferences, in settlement houses, clinics, neighborhood clubs, day nurseries, and social case work agencies, in many diverse ways mission work grows in cities.

11. Whenever a missionary enters a foreign country, he tries to work himself into the life of the healthy native ministry. In the field developing such a ministry, the American missionary works.





ners do many things to
ty life. Men's groups,
have study and service
on such subjects as race
ship are prepared by the
ties are more Christian
al insight of Churchmen.



12. Japan is one of the outstanding examples of our missionary strategy in action. Not only did a strong native ministry develop, but the Japanese went so far as to start an independent Church as part of the Anglican Communion. This Church was able to survive the hates and conflicts of war. Although our missionaries have left China, its Church lives because of native leadership.



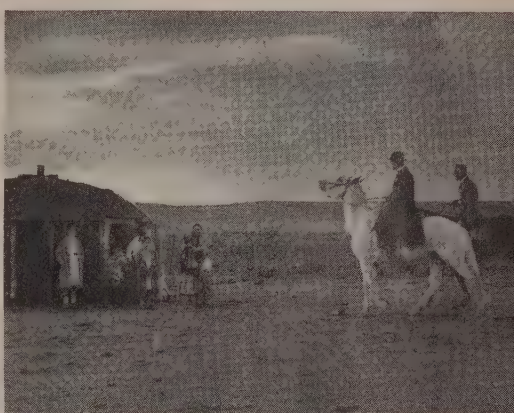
15. In these troubled times millions of our sons and daughters are in uniform. Our Church must go with them. One of our greatest needs is an adequate number of chaplains. In hospitals, at sea, on battlefields, in camps at home, our chaplains must be on the front line of service.



missionary policy always
ong local leadership, to
To do this, we train not
urses such as these will
small outposts, and will
wherever they serve.



13. How does all this affect you and your missionary family? The only way we can be effective abroad is to be leaders at home. Our strength comes from the Christian atmosphere in which we live. Sound Christian education is a vital element of our moral strength; our church schools, too, are part of our missionary effort.

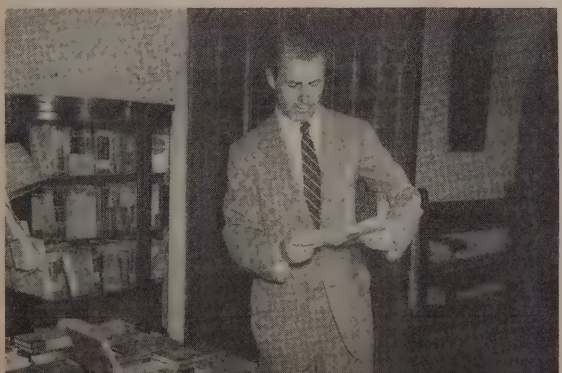


16. Our missionaries throughout the world remain the front line soldiers for Christ: fighting for His peace by practising love, by bringing the ministrations of His Church, by teaching, by helping people to build better lives. All this they do in the service of our Lord. And many do it for less than we pay day laborers.

missionaries from home
e immediately starts to
His aim is to build a
ne example of a mission
as the result of Amer-
Philippines are others.

14. The Church's program of education actually begins with adults rather than children. It is our belief that an effective program of Christian education must be carried on not only in the church school but at home, seven days a week. The only way this can be done is to educate and train parents to teach their children.

17. The roster of missionaries includes not only priests, but Christian doctors and technicians, counselors, workers on campus and in summer camps.



You Are a Missionary . . . continued



18. After the war, in the World Council of Churches we combined forces with other Churches for the joint task of caring for DPs and aiding Old Catholics, Eastern Orthodox, and Evangelical Protestant Churches to revive their Christian ministry. Your contributions have helped in both Asia and Europe, making possible gifts of food, clothing, and medicines, newly built churches, reopened theological seminaries,



19. Abroad as at home, our Church keeps up with the times. In Alaska, for instance, the first missionaries traveled in dogsleds to their scattered mission posts. But when aircraft began to change the story of Alaskan communications, our Church was ready. Now our Bishop flies his own plane. With this modern transportation he is able to reach in a matter of hours people formerly months away by dogsled.



20. To us, as missionaries, there is no geography. There is only a world of people, many of whom need our help. People here at home. People in Asia, in Latin America, in Africa. These are the people we serve in Christ's name through the missionary program of our National Council. These are the people you yourself are serving as a missionary in Christ's name as you give to help His Church everywhere.



21. For you, like this child being baptized in Asia, are a missionary . . . because you are a member of a missionary Church . . . because you are interested in reading and learning about the Church . . . because you pray earnestly for its work . . . because you pledge generously in the Every Member Canvass . . . because you create in your own home, in your own community, Christian leadership. *You are a missionary!*

Christ Works Through You

THE LIGHT OF THE NORTH

A NEW motion picture has just been released by the National Council. Named *The Light of the North*, it is the story of the Church's work in Alaska. The camera follows the Rt. Rev. William Jones Gordon, Jr., missionary bishop, as he makes visitations to Indian and Eskimo missions, to servicemen, to churches in Alaska's busy cities. On these pages are presented some scenes from the film.

A 16mm. sound and color film, it is a sequel to *Window on the Sky*, which recently won the Cleveland Film Council's oscar (FORTH, September, page 9). *The Light of the North* is an excellent portrayal of the Alaskan Church in action, and is being used widely in the Every Member Canvass. It may be rented from the Audio-Visual Film Library, 281 Fourth Avenue, New York City 10, for \$8.



BEFORE picture of the Rt. Rev. Peter Trimble Rowe, first Missionary Bishop of Alaska, present bishop, the Rt. Rev. William J. Gordon, Jr., talks to the Rev. and Mrs. H. T. Laycock, Point Hope. Below, he visits Eskimo family.





AT POINT HOPE, lonely outpost on Arctic coast, Bishop marries Eskimo couple. When he was priest at this mission, he traveled more than one thousand miles each season by dogsled. Below, the Rev. A. J. Sayers performs wedding in Anchorage, Alaskan city.



STUDENT from the General Theological Seminary, New York City, Richard Miller, is volunteer lay reader during summer at St. Mark's, Nenana. Several men and women spend vacations working in Alaska.

INDIAN girls, pupils at St. Mark's Mission, Nenana, attend service in chapel. Nenana, interior mission, is Church's largest institutional work in Alaska, except Hudson Stuck Memorial Hospital, Fort Yukon. Forty boys and girls attend boarding school.





FASCINATED boy watches Martha I. Webb, housemother at St. Mark's. While at school, children help with gardens, wood-cutting, cutting and hauling ice. Those who are qualified go on for further training.

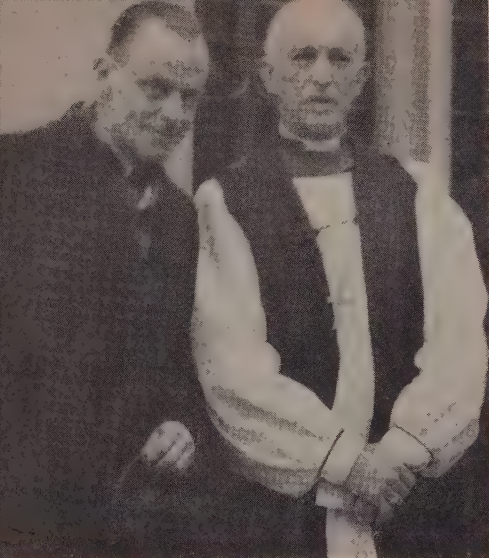


PAUSING on steps of St. Luke's, Douglas, is the Rev. S. A. McPhetres of Juneau

NURSE at Nenana, Jean E. Aubrey, R.N., visits one of her charges (below). At right is Clara Childs in St. Mark's schoolroom. Volunteer teacher for six months, Miss Childs received Fullbright Scholarship for further study at University of London.



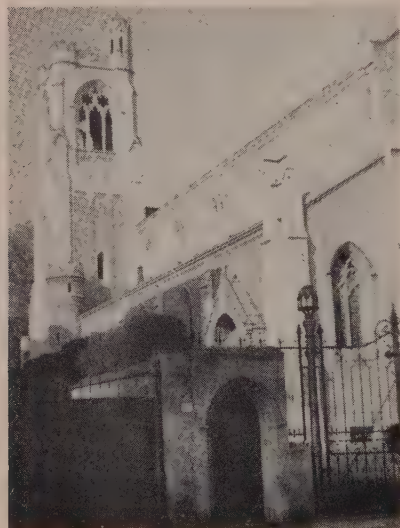
After long trip Bishop Gordon chats with Pauline E. Watts and Miss Childs at Nenana



BISHOP-IN-CHARGE of Convocation of American Churches in Europe is the Rt. Rev. J. I. Blair Larned, here with W. A. Visser't Hooft, World Council General Secretary. Bishop heads Department of Interchurch Aid and Refugee Services.

THE five Episcopal churches in Europe are lighthouses on the front line of American democracy. It is their responsibility to interpret the best in American life to Europeans who often have seen only the worst.

The Very REV. STURGIS L. RIDDLE is Dean of the Pro-Cathedral of the Holy Trinity, Paris, France.



IN FLORENCE, Italy, St. James' Church welcomes many English-speaking tourists as well as city residents to its services

European Churches I

FIVE CONTINENTAL PARISHES HA

The role which these churches are playing in the present ideological struggle is the most urgent in their history.

Much of Europe suffers from a distorted picture of what American democracy is and what Americans really are like. This has resulted partly from the thoughtless behavior while abroad of some Americans who have left behind an impression of provincialism, bravado, and simple lack of courtesy and consideration. These things, of course, are distortions of the national character. This is not always recognized by Europeans.

Americans know, too, that more than the Marshall Plan and the Military Aid Program will be required if Christian civilization is to be saved. The cause of freedom will not be served merely by America pouring out her material wealth—money, food, machines, and arms; she also must export the things of her faith. The history of our times will be written in ideological terms, and the victory will belong to that

● **By the Very**

ideology which in the long run has most appeal to the human spirit.

The Episcopal Church, through its parishes abroad, is almost the only representative in Europe of American Christianity. To these five churches come Americans and Europeans of every Christian body. The parishes are active in charity work and transmit food, clothing, and money from America in a personalized way that engenders good feeling for both the Church and the United States. It is a Christian service in the widest sense of the word and may well be a source of satisfaction to every Episcopalian. Many new communicants are attracted to the Church through these parishes.

The Convocation of the American Churches in Europe is made up of the Pro-Cathedral of the Holy Trinity, Paris; the Church of the Holy Spirit, Nice; Emmanuel Church, Geneva; St. Paul's Church, Rome; and St. James' Church, Florence.



IN ROME stands St. Paul's-within-the-Walls, containing priceless mosaics by Pre-Raphaelite artist Sir Edward Burne-Jones



RECTOR of St. Paul's, Rome, the Rev. Hillis L. Duggins, receives children's gifts to be distributed to refugee camps in area

Interpret American Life

STINGUISHED RECORD OF SERVICE

Sturgis L. Riddle

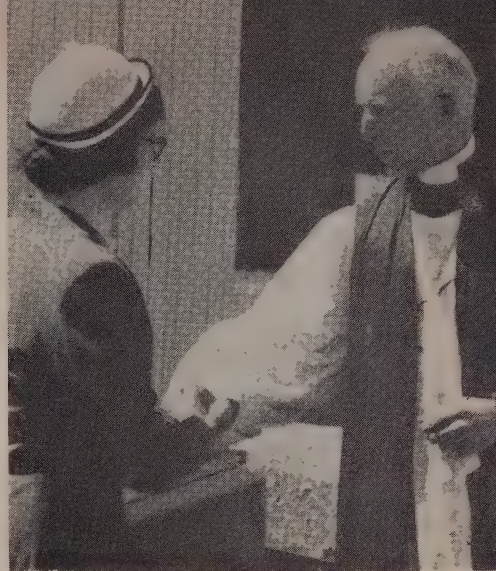
They are placed by canon directly under the Presiding Bishop, who at various times in the past has personally exercised jurisdiction. At present, however, the convocation is headed by the Rt. Rev. J. I. Blair Larned, Bishop-in-Charge of the American Churches in Europe, who makes his headquarters in Geneva. He is also a member of several international Church bodies associated with the World Council of Churches.

The European churches have been serving American residents and visitors to the Continent for many years. The oldest, the Pro-Cathedral of the Holy Trinity in Paris, recently celebrated its one hundredth anniversary. St. Paul's Church was the first non-Roman Catholic church to be established in Rome after the fall of the Papal States in 1870. All are more than fifty years old and have a distinguished history of service to non-Roman Catholics of every nationality.

The cathedral in Paris, strategically located in the very center of the city, has been described as "the most beautiful example of English Gothic on the Continent." It is noted for its memorial cloister, beautiful stained glass windows illustrating the *te deum*, the Edwin Abbey reredos, the collection of State flags hanging in the nave, and its magnificent music.

With the current influx of American agencies connected with the Marshall Plan, SHAPE, and UNESCO, as well as the large permanent business and residential colony, Paris is crowded with Americans. There are more than two thousand employees in the Embassy alone, headed by Ambassador David K. E. Bruce, an Episcopalian.

The last two heads of the ECA Mission to France, Barry Bingham and Gen. Henry Parkman, were presidents of the cathedral men's club. The junior guild of the cathedral, one of the most important private charity agencies in the city, is headed by Mrs. Bruce as honorary



CHAPLAINS in Europe also are care of Bishop Larned. He recently made visitation in Germany and Austria. Above, he greets members of Church in Austria. American churches in Munich and Dresden were destroyed by bombardments in World War II.

president. A great Memorial Day service held in the cathedral every year is attended by all the combined allied personnel, both diplomatic and military.

Situated in the middle of the sunny southern coast of France is the Church of the Holy Spirit, Nice. Due to the present handicaps limiting the work of the Anglican parishes on the Continent, our Church

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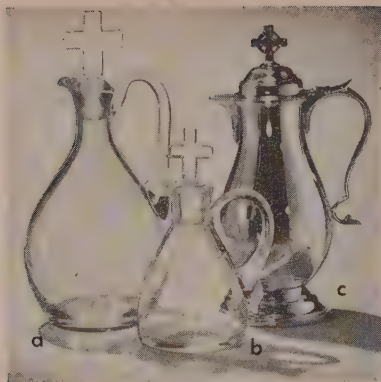
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Juan Mancebo

continued from page 14

tended by almost one hundred people, although the seating capacity was only twenty. From that day, services have continued without interruption.

The next year Mr. Mancebo opened a school for British and Cuban children. Later the school was moved to the suburbs where it still remains, the building serving for day school, church school, and chapel.

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"We in Cuba respect and admire him for his work and for his untiring energy. Although he has reached the age of ninety-four, he is as active as a man half his age. All who see him marvel at his energy and keen interest in current affairs. There is no question that Mr. Mancebo will take his place among the outstanding missionaries of our Church."

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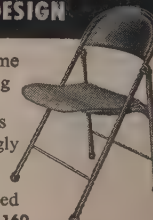
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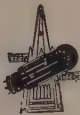


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Lenox School

continued from page 12

were on some of the great estates before the land was sold to Lenox. A new gymnasium-auditorium, memorial to the alumni who served and the twenty-seven who died in World War II, has just been dedicated.

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Lenox draws most of its students from the great mercantile middle classes of New England and New York. But Lenox students are not selected because of the financial resources of the parental pocketbook. Boys of superior ability are searched out and then, if they need it, Lenox offers them financial assistance. It is open to all boys who can profit from its particular type of education, regardless of religion or race.

Last year a third of the students received full or fractional scholarships at a cost of about \$10,000. Of course, all first-class schools have scholarship funds, but tuition charges at all comparable schools are very much higher. Since Lenox is not endowed and must depend upon tuition and occasional gifts for its very existence, the giving of scholarships has not been easy.

Often the headmaster has not been sure just where the money would be found. In fact, throughout its twenty-five years of existence, Lenox has been operating on insufficient funds.

continue on page 27

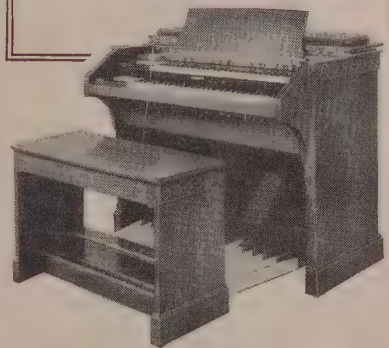
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D-24

European Churches

continued from page 23

has the responsibility of ministering to almost the entire Riviera, including service personnel of the American fleet. The rector also renders notable service to the hospital in Nice and other social agencies.

At the center of the ecumenical movement and the headquarters of the World Council of Churches, Emmanuel Church, Geneva, plays an important role in the whole European picture. The cornerstone of the attractive stone church was laid by President Ulysses S. Grant when he visited Geneva in 1877, and for seventy-five years it has been a worthy representative of American Christianity and, in particular, the Episcopal Church in the capital of the ecumenical movement.

In Italy there are two churches fully worthy of the tradition of beauty in that storied land. St. Paul's, Rome, the only church bearing the name of St. Paul inside the walls of the Eternal City, has been declared a national monument by

the Italian government. Modeled after the famous Church of San Zeno, it contains priceless mosaics by Sir Edward Burne-Jones.

St. James' Church, Florence, long has been the center of American life in this treasure city of the world's culture and art. Florence is not only a place of pilgrimage but the residence of many English-speaking people who cherish its history and beauty. Now, with the headquarters of the Mediterranean command stationed there, Florence is a vital center of the western world. St. James' is a show window in Florence of the best in the American spirit.

The American churches in Europe are not mission churches inasmuch as they largely support themselves through the gifts of those who value and are grateful for them. But in a larger sense they are charged with one of the greatest missions, the interpretation and expression of American Christian democracy at work abroad. As such we may all be proud of them and conscious of the privileged responsibility which is ours as Episcopalians.

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Lenox School

continued from page 25

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That we are laborers together with God;

That we who are strong ought to bear the infirmities of the weak;

That Christ calls us to bear one another's burdens and so to fulfill His law;

That we, being many, are one body in Christ, and every one members of another;

That a great door and effectual is opened unto us, and there are many adversaries.

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CHURCHMEN IN THE NEWS



H. Wynn Bussmann

"I USED to be a college agnostic," H. Wynn Bussman, chairman of the laymen's committee of the Diocese of New York, recently recalled. "In fact, I used to write editorials against compulsory chapel," he continued. "I always went myself, though, because I liked to read the Bible and sing the hymns."

It was through music that Mr. Bussman first took a serious step toward Churchmanship. One evening, he and some of his Dobbs Ferry (N. Y.) neighbors were gathered around a piano singing. One of them said, "Wynn, you ought to get into the choir over at Zion Church." This was the open sesame. He had been thinking seriously about joining a Church. Life had been good to him, and he realized that there was a Creator to whom he was thankful. The suggestion that he sing in the Episcopal church was somewhat providential. He had a vague realization of the Episcopal Church's continuity from the time of the Apostles and he always had had enormous respect for its historical position. So, he found himself singing in the bass section of the Zion choir.

When he began to attend church regularly, he also began to study the history of the Church. As time

continued on page 30



WHY DOES CHRISTINA'S MOTHER CRY?



Christina is a lively, pretty little youngster almost three years old. She has black hair and blue eyes and likes to look at picture books. She has an older brother and a baby sister and a devoted father. Why should Christina's mother cry?

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Because he is too sick to work, Christina's father earns \$10 a month as a bootblack in Greece, a country where even bare necessities are prohibitively high. On this, he tries to support a family of five in a house with no furniture or facilities. Against the bitter Greek winter, they have but a few rags for covers, and only the clothes on their backs.

Other children of school age who are unable to go to school because they have no shoes or clothing, lose even that chance for a better life.

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Churchmen . . . continued

passed, he found that he wanted to participate more fully in the life of the Church, and so at the age of thirty-three was confirmed by the Rt. Rev. Robert E. Campbell, retired Missionary Bishop of Liberia. Since his confirmation in 1938, Mr. Bussman has found deeper spiritual insight by lay reading in his own and neighboring parishes.

He shares the service of Morning Prayer with his rector, the Rev. Charles E. Karsten, who reads the service up to the Creed. Mr. Bussman picks it up at the Collect for the Day and continues to the minor benediction. Sometimes he gives reports on diocesan meetings or extemporaneous talks. He always goes down into the nave when he speaks to the congregation.

One of his favorite pastimes, when he has the leisure, is to read aloud to his wife and ten-year old son, Van. He still enjoys boys' stories and adventure yarns. He says his literary tastes are catholic, and

when asked about his favorites, he first mentioned Shakespeare and Milton.

Milton's grammatical theories formed the thesis for his Master of Arts Degree which he won at Princeton University in 1927. He had graduated *magna cum laude* from Union College the previous year.

At forty-six, Wynn Bussman gives the appearance of a man ten years his junior. Of average height, with dark brown hair and a soft, yet resonant voice, he has a winning smile and a genial manner. He was born in Brooklyn, N. Y., but moved to Dobbs Ferry, N. Y., when he married the former Marion Elizabeth Vanderbeek in 1931. At that time he wrote radio scripts for Alfred C. McCann, son of Alfred W. McCann. Like the programs of the elder McCann, those of his son were centered around food and nutrition. "It was a very pleasant job," he recalls.

After working for the McCann Laboratories for eleven years, he moved to Cleveland as an account

continued on page 32

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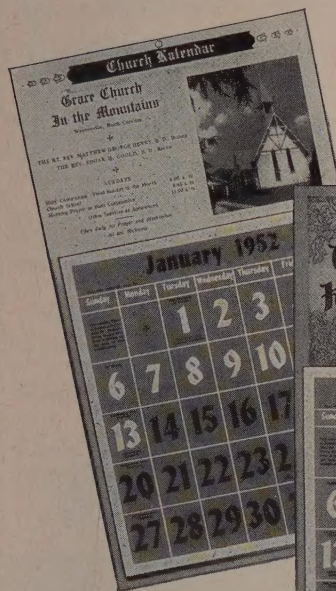
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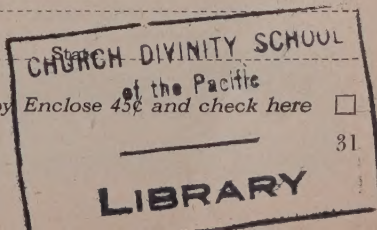
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Churchmen ... continued

executive for Fuller, Smith, and Ross, where he stayed for a little under a year. He returned to the East again when he joined A. C. Nielsen Company with whom he presently is employed as a client service executive. His desk is piled high with facts and figures which help him analyze his clients' television and radio program coverage. Though his position is a responsible one, he finds time to devote himself to his family and his Church.

He has been active in Zion Church for many years, serving as vestryman and treasurer. Four years ago, he became a member of the Westchester committee on evangelism of the Diocese of New York, and two years ago, he became an associate field officer. This past April, the Rt. Rev. Horace W. B. Donegan, Bishop of New York, appointed him diocesan chairman of laymen's work.

As a layman, Mr. Bussman feels strongly that every parish should have real Every Member Canvass coverage. Though he smiled, he was dead serious when he said, "The Every Member Canvass is like Christianity, it would be a wonderful thing if everybody would try it."

• The Rt. Rev. HENRY KNOX SHERILL, Presiding Bishop, is a member of the board of judges, which will choose the winner of the 1952 Abingdon Cokesbury Award. . . . The Rt. Rev. HAROLD E. SAWYER, Bishop of Erie, will resign as an active member of the House of Bishops and diocesan.

• The Rev. WILBUR O. FOGG, rector of the Church of the Incarnation, Hato Rey, succeeds Sister ESTHER MARY as FORTH correspondent for Puerto Rico.

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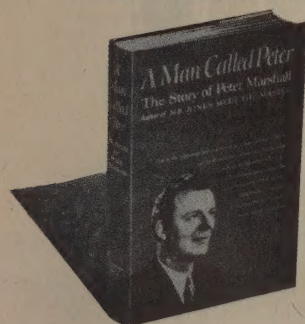
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